ROCLAIMING
LIFE MORE
ABUNDANT

THE
Wesleyan Methodist

MARION, INDIANA, FEBRUARY 1, 1961

THE PERIL OF BEING SPIRITUAL

The non-spiritual person is not in peril; he is lost. If he persists in unbelief and rebellion, he will be lost forever.

The spiritual person is in peril because he is alive. Life confronts death constantly. It's true in the world of nature. Disease and accident threaten life. But no one wishes to die just to be rid of these perils. In fact, life develops a certain courage and purpose because it is surrounded with danger. All this is true also of life in the Spirit.

FORMALITY is one peril of the spiritual life. This is the danger of retaining the form of godliness but losing its power. It's the danger of still life, of painted fire.

FANATICISM is another real peril. Here is heat without light, passion without wisdom, zeal without knowledge. Fanaticism rushes men into spiritual battles without armor or strategy.

HARSHNESS threatens the spiritual. A native disposition to severity, untamed by the Spirit, prods us to rash statements and to uncharitable opinions. We find ourselves ill at ease in the presence of those we have bitterly attacked.

ALOOFNESS is an enemy of the spiritual. Jesus never consorted with sinners but He often mingled among them. They were the lost sheep whom He was seeking. Temporary withdrawals from society are necessary to establish and maintain a deep and fruitful devotional life. But those disciples who want to build tabernacles on mountains of transfiguration have forgotten that they are sent out to be physicians to diseased and dying sinners.

Worse than aloofness from sinners is the peril of remaining aloof from saints. Aloofness breeds suspicion. We distrust those whom we refuse to know. Aloofness impoverishes us. The Christian church is a body, and bodies need hands as well as eyes, ears as well as tongues. Dare we cheat ourselves by remaining aloof from the saints?

A feeling of spiritual SUPERIORITY is another peril of the sanctified. Grace does radically transform us. We recognize and rejoice at the change. But we dare not boast of it. *Rejoice not that the spirits are subject unto you,* cautioned Jesus; *but rather rejoice because your names are written in heaven.* To glory in our distinctives is to take glory from our Saviour. To modestly and unpretentiously follow our convictions is to glorify Him.

Well may we pray, "Lord, when we are wrong, make us easy to change; and when we are right, make us easy to live with. Amen."

by George E. Failing

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Guest Editorials . . . . . .

It Matters Not

It matters not if I've been hurt;
It matters not at all
That sometimes from my weary eyes
The scalding teardrops fall.

What matters most—is if I've erred
And not confessed the sin
And through my lack some needy soul
Has failed to follow Him.

It matters not if cherished friends;
On whom I leaned in vain
Have wounded me by word and deed
And left me with my pain.

What matters is—can I forgive
Again, and yet again?
It's not, "Have they been true?" but, "Lord,
Have I been true to them?"

'Twill matter not when evening comes;
How rough the road I've trod,
If only I have walked with Him
And led some soul to God!

—Selected

Rivers of Living Water . . John 7:38, 39

Out of you Spirit-filled believers, says Jesus, shall flow rivers of living water. Not a tiny streamlet, not a trickle, not a shower of blessing, but rivers, a broad expanse of water flowing unhindered on its course. Clear, clean, pure, abundant waters; breaking over banks, flooding lowlands, bringing fertility to barren land, washing stagnant pools; swishing, swirling waters, giving drink to the thirsty and food to the hungry, entering open channels, reviving the faint, comforting the weary, washing the filthy.

If every Christian would open his heart to the Spirit's flow soon the dry and thirsty world around would blossom and bloom.

In the French Sudan in north Africa a remarkable thing happened. They drilled down through the sand of the desert to find water. They struck an artesian well. Water shot into the air and came down to flow away through the bleak desert sand.

Everwhere that stream went green life appeared. The winds had carried seeds that lay buried in the dry sand. All they needed was the presence of water to cause them to spring into life.

The dry, bleak world of sin has souls who are dead and waiting for the presence of the living waters to bring them into life. Perhaps what the world needs most today is water from the life-giving Source. The world is not interested much in our alkalai marshes of doctrine and creed, but it is thirsty for a refreshing drink from a life overflowing with the love of God.

Are the living waters flowing through the channel of your life unhindered? A small thing may clog the channel and stop the flow. We live too much on the edges of our religion. We wade in shallow places near the shore. We need to open the flood gates and let the rushing current flow into the inlets.

In the far west often a river may dry up in the winter. In the spring a gully-washer comes and washes away all the debris, old logs, leaves, rubbish that h gathered throughout the winter. They are swept alo on the mighty current of the rushing stream.

Open your soul and let the mighty current of G sweep through your being. Begin obeying.

I once said, "Lord, if you want me to do that thin I will do it." For a long time I thus rationalize Finally, I said, "Lord, I will do that thing." Then happened. The Spirit long sought, flooded my so The rubbish gathered by my rationalizing was swe away. The obedient soul knows what is the will of Go

If you are dissatisfied, conscious of dryness, longin for the power of His presence, open the flood gate It is the word of God which cannot be broken — out you shall flow rivers of living water. —*Alice J. McMille*

The Parable of a Rich Nation

And there were those in the multitude who con plained about their high taxes, their low wages, th share of the nation's wealth that was apportioned to ther And the Lord said to them, "Take heed and beware of a covetousness; for a man's life does not consist in th abundance of his possessions."

And he told them a parable, saying, "The land c a rich nation brought forth plentifully. And the leader of that nation were troubled, for they had nowhere t store all their crops. Faced with a succession of sur pluses they built larger barns and extended the numbe of storage bins so that each day it was necessary for th rich nation to pay $1.5 million for storing and handlin their stockpile of grain.

"And many in the nation said, 'We have ampl goods laid up; our gross national product exceeds tha of any other nation; our standard of living is the highes in the world; we are stronger and more prosperous tha any others. Let us eat [which they did to such exces that dieting became universal], drink [which they did t the extent that alcoholism became a major healt problem], and be merry [which they emphasized to th point of making entertainment their chief pastime].'

"But God said to the rich nation, 'Fool! This nigh your soul is required of you; and the things you have prepared, whose will they be?' So is the nation tha lays up treasure for itself, and is not rich toward God."

—*Kenneth Morse* in *Gospel Messenge*

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Was Reading...

by the Editor

these splendid paragraphs from the No-
ıber 9 issue of *The Christian Century*:
) read the annals of the first generations
nissionaries is to rediscover a story of utter
ımitment to a great cause, with reckless
egard to probable cost. When the earliest
sionaries went out, they went out forever.
ey expected to die where they were as-
ıed to serve. The early commissioning
vices abound with reference to the pros-
t that the candidates will lay their bones
foreign soil. They sound almost as much
funeral services as commissionings.
In the first American missionary station
rseas, after 20 years there were more dead
ssionaries than live converts. The average
expectancy after beginning service was
s than four years. This particular station
s in Western India, but the same kind of
ry is repeated in West Africa and East
a and around the globe. The missions
l the younger churches for which American
ssions, under God, have been responsible
re built upon the bodies of American
ung people."

in the December 1960 issue of *Houghton*
hoes (Houghton, New York): "Last year,
ords show that the total missionary giving
the congregation through all channels was
5,067. Other contributions for benevolent
d budget purposes (education, denomina-
n, conference, etc.) added up to $27,859.
e grand total of giving outside of local
urch expense was $52,926 or 71.55% of
al contributions for all purposes. Total
all purposes was $73,968." Houghton
llege Church indeed is cooperating with
rist in the Gospel outreach. Does any
ier Wesleyan Methodist church reach as
gh a percentage of giving for missions and
nevolences?

that in a single second, a topical hurri-
ne releases more energy than several atomic
mbs. In less than an hour, a hurricane
pends more energy than 50 years' produc-
n of electric power in the United States.
a day, a hurricane can lift 2 billion tons
water from the ocean and hurl them back
land and sea as torrential rains. Packing
force of a half trillion horse power, it can
ythe a path of death and desolation 500
les broad.—*National Geographic Society*

that according to Professor Willard Coch-
ne, chief farm policy advisor to President-
ect John F. Kennedy: "Fewer than one
usehold in every ten in the United States
ovide family members diets critically lack-
g in one or more nutrients. Hungry people
e so rare that they are difficult to pick up
even a large scale survey. If anything,
e average American is overfed."

a UPI report to the effect that Israeli
emier David Ben-Gurion told the World
wish Congress in Jerusalem on December
that the Judaism of American Jews is "los-
g all meaning" and Judaism outside Israel
ces "danger of extinction." Ben-Gurion
nphasized that since the foundation of the
ate of Israel every "religious Jew" who re-
ained outside the state "has daily violated
ıdaism's precepts and Israel's Torah. The
eople of Israel were created for the land
Israel and its national pattern was molded

Reading . . . page 15, column 2

Operation Outreach

I Pastored a "Baby" Church

by HAROLD E. KINGDON

In the November 2 issue of The Wesleyan Methodist appeared an article entitled, "Every Church Help Start A Church." It is my privilege to pastor a new "baby" started by a "mother" church.

Three years ago last September the doors of a new Wesleyan Methodist church were opened in Spencerport, New York, the result of the vision and sacrifice of the Rochester (N. Y.) church. (This publication carried the story and displayed a picture of the new building.)

Reviewing these past three years it is readily evident that "multiplication by division" really works. The advice in the above-mentioned article, that every church should endeavor to start another work, or at least show vital interest through prayer, giving of money or people, or doing of some outside work, is sound and sage. I heartily endorse it.

To enumerate all the blessings and advantages of "mothering" a church would be an impossibility. Nor would I wish to covey the impression that such a procedure is not without its problems and disappointments. However, a survey of a few of the outstanding aftereffects might prove enlightening and encouraging.

THE BABY

Numerically: From an attendance of 58 in Sunday school our first Sunday open, we have climbed to 142 for this past Rally Day; we are running quite consistently over the hundred mark, and the morning worship averages even a little higher than Sunday school.

Financially: From the beginning we were self-supporting; paying current expenses and interest on indebtedness—we are now paying $300 per quarter on principal, besides interest. Regular offerings averag d $91 per Sunday that first quarter—they averaged $160 for the quarter just ended.

Spiritually: Who could begin to measure the value spiritually? Only eternity will reveal what has been accomplished. But if word of testimony carries any value, then already we admit humbly it has been worth all the work and effort. Testimonies have expressed over and over what this church has meant to them. For this we give God all the glory.

THE MOTHER

Of course, it was the mother who conceived the new baby, under the leadership of Pastor James E. Bence. She put a lot of labor and sweat into the birth (literally). What has been the effect on her?

Numerically: She gave approximately 20 of her families to the new work. Result? Sunday-school attendance is running now as high as it did before the division (averaging nearly 200) and already preliminary plans are under way for expanding the existing facilities.

Financially: She assumed half of the indebtedness incurred for the offspring ($20,000) and by June next year this figure will be reduced to about $3,000.

Spiritually: Again, no statistics can be given to measure this. But, ask anyone in the Rochester church, "Was it worth it?" "Have you gained, or lost?" Fill in your own answers, or ask one of them, sometime.

Yes, three years later, Mother and Baby are both doing fine. Much, much more has been accomplished than could ever have been realized with just one church. Perhaps the above statistics are not breath-taking, but they do evidence steady, consistent, healthy, normal growth and development. •

by ROBERT A. BAILEY

A Contrast In Goals

A man's reach should exceed his grasp, or what is heaven for?
—Ruskin

WE HAVE HAD many translations of the Bible into modern language. Not long ago Rev. Mr. Ziegler of Roanoke, Virginia, made a translation of the Twenty-third Psalm which was unusual because it was a translation into modern thought, not modern language; there is quite a difference.

"Science is my shepherd
I shall not want
He maketh me to lie down on foam rubber mattresses
He leadeth me beside six-lane highways
He refuveneth my thyroid glands
He leadeth me in the paths of phychoanalysis for peace of mind's sake.
Yea, though I walk through the valley of the shadow of the iron curtain
I will fear no communist for thou art with me.
Thy hydrogen bomb, and thy radar screen, they comfort me.
Thou preparest a banquet for me in the presence of the world's billion hungry people
Thou anointest my head with home permanents
My beer glass runneth over
Surely prosperity and pleasure shall follow me all the days of my life
And I will dwell in shangri la for ever."

As we read this modern paraphrase and recall the version of this Psalm with which we have been familiar since childhood, we see the contrast between some of our modern goals and the goals of King David. When we consider the goals implied in this modern version of the Twenty-third Psalm, is there any wonder that some modern Americans feel that they lack an adequate purpose in life?

There is growing concern over our lack of an adequate purpose. *Life* has run a series of articles on this subject. President Eisenhower even appointed a committee to study our national purpose. We feel our lack of purpose all the more keenly because of the Russians' strong purpose—to promote world communism. Our national purpose has tended to be defensive—to prevent the Russians from attaining their purpose. With a negative purpose like that we can only lose.

All this talk about a lack of purpose and of a national purpose does not mean that we lack purposes. We have purposes. But our purposes are not adequate to satisfy us. We have a vague feeling that we need higher and greater purposes.

One of the distressing by-products of the lack of an adequate purpose is that we feel lonely. An adequate purpose in life would bind us together. When we lack an adequate purpose we also lack a basis for strong and lasting bonds with other people. It is this phenomenon which has given rise to books such as *The Lonely Crowd.* A person can be married, have a wide circle of friends, be busy in many activities, and still feel alone.

An example of this is Bertrand Russell, who is well known in the fields of mathematics and philosophy. In his essay "The Free Man's Worship" he said, "The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long."

How can a man who has attained the pinnacle of success in his chosen fields of mathematics and philosophy, who certainly has no financial worries, who is married and who has a worldwide circle of friends—how can he say that the "life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long?" The goal he is talking about is obviously one that does not satisfy him. We can gain an insight into why he says that by comparing what he says with what King David says in the Twenty-third Psalm.

Bertrand Russell says, "The life of Man is a long march through the night," and David agrees. David says, "Yea, though I walk through the valley of the shadow of death." David knew what the dark places in life were like. Nothing is darker than the shadow of death. But he could go on. He could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Bertrand Russell said, "Surrounde by invisible foes." All of us have invi ible foes. Many of us have purchased homeowner's insurance policy whic includes insurance against burglar There is always the possibility that w will be the victim of some invisibl burglar. Some of us have an invisibl foe lurking within us. That's why w have medical checkups. But Bertran Russell was probably referring to mor than disease or a robber in a dark al ley. He was referring to those force of evil like nationalism and commu nism and race hatred—forces whic have the world in their grip.

David had enemies. You remembe that he spent a good part of his earl life a fugitive from King Saul, in con stant fear of his life, always on th run. He had to hide out in the wilder ness and in the hills. But David coul say, "Thou preparest a table before m in the presence of mine enemies . . my cup runneth over."

Bertrand Russell said, "Tortured b weariness and pain." Working wit people can at times be more frustrat ing and wearisome than anything else as King David knew. But he had remedy. He said, "He maketh me t lie down in green pastures: he leadeth me beside the still waters. He restor eth my soul."

Bertrand Russell said that the life o man was a march towards a goal which only a few could hope to reach an where none could tarry long. Wha goal do we have? Is our goal to b vice president of our company—o president? Is our goal the attainmen of high political office? Those ar good goals as far as they go. But thos are goals that "only few can hope t reach and where none may tarry long." Even if we are successful and attai those goals, it is usually late in life and the time for retirement, old age and death soon carries us away. W need a higher goal.

What was David's goal? He said "He leadeth me in the paths of right eousness for his name's sake." David' goal was to serve and to glorify hi

A Contrast . . . page 6, column 1

50 Rampart East, Media, Pennsylvania

by CHARLES W. TAYLOR

Know Your Church

Chapter I

The Formation of The Wesleyan Methodist Connection (or church) of America

The two chapters relating the historic beginnings of our church are from the pen of Dr. Charles W. Taylor, professor at Bethel College, Indiana. These were written as a portion of a doctoral thesis, June 1959.

HE YEARS following the "War of 12" were a time when Americans rned their attention to internal af- rs, some of which, due to war emer- ncies, had been neglected. Among e many situations which commanded tention was the slavery question. By 34 several anti-slavery societies had en formed and were causing an in- easing concern by both friend and e. Religious leaders soon felt it cessary to take some position, wheth- for or against slavery, or, to avoid discussion.

The Methodists had always opposed avery. John Wesley, their founder, d written:

t waiving, for the present all considerations, strike at the root of this complicated vil- y. I absolutely deny all slaveholding to consistent with any degree of natural jus- e . . . It is impossible that it should ever necessary for any reasonable creature to olate all the laws of justice, mercy and th. No circumstance can make it neces- y to burst in sunder all the ties of hu- anity.

His position is made so very clear at we may conclude that many of his -laborers in America also opposed avery. We note that Francis Asbury, e apostle of American Methodism was tive and persistent in opposing the of slavery.

British abolitionist sentiment was car- ed to America through followers of esley who urged anti-slavery. The ethodist Episcopal Church at its or- nizational conference in 1784 took a m, though not unanimous, position gainst slavery, urging the freeing of ose slaves held.

It appears that during the American evolution, local American leaders had ken over more church control and a ore lenient attitude had developed in me quarters in order to unite for the use of liberty. To those, however, ho felt slavery to be a moral evil this as compromise.

By 1824 the softening had permeated far that:

e slave-holders were soon able to extract l the force from the rules against slavery, ther by modifying such rules, or by modi- ing the administration of discipline, and at by this method the system of slavery became so intrenched in both Church and State as to rend asunder the ecclesiastical and civil government before it could be cast out.

It seems that in the year of 1833, soon after the formation of the New England and American anti-slavery societies, the Reverend Orange Scott, who became a typical personality in the organization of the Wesleyan Methodist Connection, was visiting a pastor of the Springfield, Massachusetts, circuit. He heard about these anti-slavery societies and became interested. He had not been aware that slavery existed in his church. Soon, however, he became a leading abolitionist arousing much antagonism from the Church leaders, who, though mostly anti-slave, were definitely anti-abolitionist.

The 1830's are filled with the discussion of abolitionists. Most church officials, while agreeing that slavery was wrong, felt that the subject should not be agitated. But men like Orange Scott who felt slavery to be a moral evil could not be silent. The church began censoring ministers who spoke for the abolitionist cause. Class leaders were ousted from office, many preachers were tried by their conferences, refused licenses for anti-slavery activity, and though most were acquitted they felt seriously mistreated. Anti-slavery preachers were sent to pro-slavery pastorates or where they could scarcely make a living. Scott was removed from the Springfield district in the New England Conference on account of his anti-slavery activities. He had given some very convincing lectures, it appears. As early as 1840, he published a few issues of an Abolitionist paper, the *American Wesleyan Observer.* Scott, with others, became convinced about this time that the Methodist Episcopal Church would not change its position so secessions followed rapidly from 1839.

While slavery was a major issue in the decision of these men to form a new church organization, other issues were also involved. We have mentioned the treatment these abolitionist preachers received at the hands of their bishops. Presiding elders began to assume the right to limit debate at the local conferences which led to their control of them. Bishops acquired the power to control the Annual Conferences, for the General Conference of 1840 decided:

That it is the prerogative of the bishop to decide questions of law in an annual conference, subject to an appeal to the General Conference, but the application of the law is with the former. The conference also decided that the president had the right to decline putting a motion or resolution to vote if he considered it foreign to the proper business or inconsistent with constitutional provisions, and also to adjourn a conference without a formal vote.

This seems to have caused some to desert the Abolitionists leaving Scott and a few others to carry on the fight. Thus, the second most important factor leading to withdrawal of these leaders who began a new church was this development and exercise of episcopal power. Matlack quotes a letter from

R. H. Blackmer, stating how Cleveland Station was led to secede for that reason. The power of the Bishop to gag the Annual Conference was warmly contested from 1836 to 1840. In 1840 the General Conference gave them power to prevent topics from being discussed. There was no appeal from the Bishop's decision. Thus, those who felt slavery to be a moral wrong felt their liberties were unjustly curbed.

Other letters quoted by Matlack reveal that many secessions took place in 1839. Discussion of uniting all secessionists is reported to have occurred as early as 1840 at Utica, New York. Withdrawal from the Methodist Episcopal Church began in Michigan in 1839 when the Reverend Samuel Bebbens, and the Reverend Marcus Swift left with most of their congregations. The arbitrary handling of the abolitionist question is given as the chief reason. The two men, Bebbens and Swift, organized a Wesleyan Methodist Church in Plymouth, Michigan, in 1840. By the time of the first Annual Conference of Michigan Wesleyans, which met in 1841 at Thayers Corners, there were five churches with 80 or more members. Before the end of the year there were 10 classes with 170 members, and by 1843, the estimate varies from 600 to 1,116 members.

Before noting further secessions, attention is called to another issue which aided the decision to secede. That was the question of Temperance. The Methodist Church had permitted the liquor traffic, though most certainly opposing the use of liquor by its ministers for anything but medicinal purposes. While some Abolitionists were anti-temperance, and some pro-slavery men were pro-temperance, it would appear that the majority of anti-slavery leaders were also temperance advocates. Thus, the two causes worked together to add to the secession movement.

Concluded next week

A Contrast . . . *from page 4*

Lord. And that is a goal which everyone can attain, not just a few. And how long may we tarry at our goal? David said, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

What made the difference in these two men and their attitudes toward life? Bertrand Russell had no faith in God, and because of that he lacked an adequate purpose and felt alone. Whereas King David could say, "The Lord is my Shepherd." •

Needed: A Moral Revival

Southern Baptists have always sought to solve pressing needs by some special emphasis. There is a pressing need among us today which needs some special emphasis to help solve it. We have in mind our widespread moral slump among the American people.

We honestly believe that all of our churches should consider promoting a revival once a year with the emphasis placed upon the moral situation, seeking to get our church members to take the lead in dedicating themselves to the Christian way of life.

Many times we have called attention to the increase in child and adult delinquency, alcoholism, crime, carelessness regarding personal purity, and a growing disregard for law and order. We Baptists are loyal to God's word in that we preach salvation by grace through faith and not of works. However, we should not lose sight of the fact that God expects his moral laws to be obeyed by Christian people. In spite of the fact that we have record crowds attending church, this is not having a corresponding effect upon the morals of our nation.

We should have revivals and possibly an entire year's emphasis placed upon the Ten Commandments, personal purity, strengthening family ties, good citizenship, proper entertainment and other areas where immorality is running rampant.

Indecent magazines, moving pictures, books, television shows and other m diums will not be curbed until there a widespread demand for moral i provement.

It is not enough for us to write a comment upon the immoral impacts our land. Concerted action is absolu ly necessary and we believe reviv planned to revive the people wou help turn the tide. The evangel would be asked to preach messag centered around God's moral la which is undergirded by the Ten Co mandments. These revivals should advertised as being an effort strengthen the moral fiber of the n tion. People should be advised th they will hear strong sermons on i morality and how to overcome it.

We do not carry out the whole e pectation of God when we simply w a soul to Christ. God's expectatio that a man grow in grace and know edge of Him are as strong as His d sire for us to be soul winners.

We believe our people are ready f such revivals in the light of so mar broken lives, homes and widespread d linquency. God's word has an abu dance of instructions in morals and great emphasis should be placed upo them. Our nation and world is rapid becoming involved in immorality. this continues in our land, we will n have to be attacked from without order to be defeated.—Editor Le Macon in *The Alabama Baptist*

Be Glad In the Lord

It is easy to take the gloomy view—drunkenness, divorce, juvenile delinquency, crime, "featherbedding," "foot dragging," loss of gold, declining domestic and foreign markets, tension, aggression and war. There is, however, much that is sound and right in our world today that does not so often make the headlines.

Glancing through *FORBES* magazine some time ago, we found the story of a neighborhood bookdealer who had sold 37 copies of a beautiful illustrated Bible to 20 girls and 17 boys in his comunity. These youngsters were not highly paid and most of them were buying the $17.50 Bibles on the installment plan. It was an effort for them but they were reaching out for the good and the true in this beautiful edition of the Bible.

One of two "hot-rodders" and "coc tail-loungers" in the community ma the headlines but these 37 boys a girls are typical of the solid, rig thinking citizens who are the hope our country.

Those who are righteous and hon able in all their dealings live in a bea tiful world. There may be poverty b there will not be injustice, cruelty a deceitfulness. There may be ha work but there will not be bitterne and tragedy. No wonder the Psalm said:

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

(Ps. 32: 11)

—Howard E. Kershner in *Christi Economics*

by E. W. LAWRENCE
London, England

George Fox—
the First of the Quakers

THE SEVENTEENTH CENTURY, Britain, has been described as "an e of religious controversy and con- ct." The witness of those puritan orthies, against a religion that was ormal" and "limited" led on to con- ct, not only in the realm of words, it of weapons as well. Oliver Crom- ell came into power and set up a overnment on the side of righteous- ess. Many evil things were swept ean away, and the Bible was taught nd read. Strict standards of life were sisted upon and legal penalties im- osed.

A spirit of reformation was evident n either hand. But this—good and ommendable—is not necessarily the ime as real spiritual renewal. Those onored men insisted on the letter of e Scripture, and in some things, un- ortunately, neglected the Spirit of ife himself. After all, you can't make man holy by an act of Parliament. ou can make him attend a church ervice, and prohibit his attendance ere, and there, but you cannot lead im into the secret of Bible salvation nd sanctification in that manner.

This was also the age of George Fox. ike so many others of our English orthies, he was a child of rural Eng- and. He was born in the Leicester- hire village of Fenny Drayton. His arents put him to the trade of mend- ng shoes, like the William Carey of ater years. He became known conse- uently as "the man in the leather reeches."

From his earliest years he was an arnest seeker after the light of God. Ie wandered from church to church, rom chapel to chapel, seeking a solu- ion to his religious difficulties. He ondered the lives of many professing eligious people and saw that their pro- ession lacked reality. It grieved him n spirit greatly. He continued instant n prayer and private Bible reading, nd one day heard a voice that bade im "forsake all both young and old nd be a stranger unto all." He was nly 19 at the time. He went out and onsulted with various ministers but found little help and comfort.

The burden within deepened, and it was then that he heard again the voice: "There is One, even Jesus Christ, who can speak to thy condition." Light now began to dawn, and he saw that his hope for time and eternity lay sole- ly in the Christ of God. "My living faith was raised," he said.

He saw much more, and this new discovery was to make a profound im- pression upon not only George Fox, but also on those who later followed him in the "Quaker fold."

As that Samaritan sister had been told by the Lord Jesus, so Fox realized that the Lord does not now dwell in temples made with hands. True wor- shipers worship in spirit and truth, and even if a set place is helpful, it is not necessary. "God is spirit," says the Bi- ble, and Fox used to describe all church buildings as "steeplehouses." For a time, at any rate, he walked a very lonely path. But the Lord was with him in the way.

He had come into a personal and vital knowledge of sins forgiven. The peace of God had come to his heart. Freedom also from a defiling con- science he knew first hand. The mira- cle of the new birth was now his pos- session. That old things had passed away, and all things been made new, was now his testimony. God called him to service. He knew he must work to bring others into such a saving experience of grace. "When the Lord God sent me forth to preach His ever- lasting Gospel," he said, "I was glad that I was commanded to turn people to that inward light, Spirit, and grace, by which all might know their salva- tion, and their way to God—even that Divine Spirit which would lead them into all truth." His continual emphasis on the "inward light" should be especially noted.

His evangelistic labors took him to all parts of Britain. He found hungry hearts everywhere. He found some- thing else—rank opposition, and then persecution. He stood forth in the market places, denounced the vices of his day, and exhorted all and sundry to a new, and moral, and religious course. He was a prophet of the Lord, pleading for righteousness, in a day when prophets were shunned and when unrighteousness held apparent sway. Many were the imprisonments he suffered. Someone said that by the end of his life he had seen the inside of every prison center in the land.

In 1652 he went to Swarthmoor Hall, near Ulverston. There he met a Mar- garet Fell, the daughter of the local squire. She was brought under con- viction of sin and then converted to Christ. Her home later became a "meeting place" and "asylum" for those who were being persecuted for the sake of the cause. She also fell deeply in love with George Fox, and later mar- ried him.

During the length of his life, George Fox emphasized the inward work of the Holy Ghost. The Christian faith, he argued, was first of all a spiritual concern. And the good brethren who were contending over the letter of the law, he urged them to walk in new- ness of life.

This is, of course, pure solid Bible teaching. Most of us have known and accepted it from earliest years. But in that day it had slipped into the back- ground of their thinking. It is possible for us to be so concerned with ortho- doxy of doctrine that we ignore the quickening Spirit himself. It was just like that in Fox's day. The Baptists, including dear John Bunyan, had been emphasizing the objective side of the atonement. That is a fundamental pre- cept in all puritan theology. Yet it is so easy for one to lose sight of the equally vital truth: the Lord's work within the heart. The Whitefield- Wesley controversy of the eighteenth century should always be viewed in such a background. Like John Wes- ley, in a then later day, George Fox brought to prominence the evangelical message of the indwelling Christ.

George Fox also had a vital message on heart and life holiness. And if at

Fox . . . page 13, column 1

It's Colder Than You Think

A few dramatic developments on the horizon in the science of cryogenics

IMAGINE a super-powerful space ship streaking to the far side of the moon . . . a hypersensitive electronic device receiving radar signals from over 25 *million* miles away . . . a method of storing human blood indefinitely!

These are just a few of the dramatic developments on the horizon in the science of cryogenics.

Though the field is relatively new, the word itself is derived from the ancient Greek term *Kryos,* meaning "icy cold." Cryogenics is the science of extremely low temperatures. But the ancient Greeks didn't dream of the utter depths of icy cold attained by modern cryogenics—starting 150 degrees below zero Fahrenheit and diving all the way down to 450 degrees below zero.

We've all seen ordinary low temperatures at work. We've seen water turn into ice—food preserved in our freezers for weeks. Some of us have seen glass crack in cold, and there are stories of Arctic temperatures so low that, if a dipperful of water is tossed into the air, it will shatter on the ground as ice.

But the common things around us behave very differently in the ultra-low-temperature world of cryogenics. Gases of the air turn into liquids . . . many strong structural metals become as brittle as glass . . . living organisms pass into a state of suspended animation.

Until recently, few men had any personal experience with cryogenic cold, except on a very small scale in laboratory experiments. But today, as our missiles and satellites hurtle across the threshold of outer space, man is confronted with problems which come with cryogenic cold of literally astronomical proportions.

For example, outer space and the surfaces of the moon and distant planets—such as Neptune and Pluto—are *hundreds* of degrees below zero. To appraise the conditions existing in these remote reaches of space, we must study materials at ultra-low temperatures artificially produced on earth. How do certain materials act when they are made as cold as possible—and kept "supercold?" This knowledge is a vital key which we must have before our space explorations can be a success. A space ship must withstand the rigors of extreme cryogenic cold, and so must the instruments and the fuel. If they do not, the men inside the ship cannot survive.

What are the ideal materials that will withstand such conditions? At the Linde Company, a division of Union Carbide Corporation which has pioneered in cryogenic research, scientists have already begun to come up with some of the answers to these and many other questions. Thousands of man hours and millions of dollars have already been spent in the study of metals, plastics, and even food when exposed to cryogenic cold.

Cryogenics is also playing a major role in the development of propellant systems which must thrust rocket payloads into orbit, or to the moon and Mars and beyond. Rocket scientists have long realized that a combination of hydrogen and oxygen could produce about *30 per cent more* power than the rocket fuels commonly used, and this extra power would enable us to hurl multi-ton rockets much farther into space. Plans are being made, in fact, to send *manned* epace capsules on a round trip to the moon!

But how to carry sufficient hydrogen and oxygen fuels to achieve this? In gaseous forms, they take up far too much room for sustained space flight. But, through their research in cryogenics, Linde scientists have supplied a vital part of the solution: practical methods of storing *liquified gases* which require *862 times less space.* This is no project for the do-it-yourself enthusiast—to convert hydrogen from gas to liquid form, you must get it down into the ultra-cold cryogenic world of 423 degrees *below zero.* By comparison, the cryogenic cold that is necessary to produce liquid oxygen is almost balmy—only 297 degree *below* zero!

In the realm of long-range commu cations, cryogenics has already help bounce messages off the 1000-mile-hi Echo satellite balloon. This was do with a "maser"—a sensitive electron device which forms the heart of radiotelescope—cooled by liquid he um at 452 degrees *below* zero. (Cry genic cooling suppresses electron "noise," thereby enabling the maser detect signals which are normally t weak to be heard.) Thanks to this d vice, signals were received in New Je sey in a fraction of a second aft they'd been bounced off an artifici satellite over California. On an inte planetary scale, a similar system wi detect signals rebounding from th planet Venus!

But cryogenics research can g down-to-earth as well. In the food i dustries, experiments with super-col liquid nitrogen (320 degrees belo zero) promise improved quick-freezin methods that will preserve the tast and texture of frozen products. Where as today's methods require anywher from to 24 hours to "freeze" a pie c cake, cryogenic freezing can be don in minutes or even seconds—with th result that none of that delicious "ju baked" flavor escapes—it doesn't hav time.

Medicine, too, will benefit from th unique properties of super-cold gase Still in the development stage is method to preserve and store whol blood—not plasma—for an indefinit period. When perfected, it will elim nate the problem which often plague hospitals and medical centers all ove the world—the desperate appeal—ofte through newspapers and radio—fo donors of a blood type so rare that n previously stored supply is availabl And research is also going on t achieve the same kind of cryogeni "freezing" of bone marrow and othe types of perishable human tissu Small wonder that the possibilities c cryogenics excite scientific imagin tions. •

Sunday Morning Christians

by WILLIAM S. DEAL

THERE IS a spiritual sickness ıbroad this land which is taking on ser-ous proportions. It bids fair to lay nuch of the work of God in the dust. Indeed, if not checked, it may do more ıarm to His cause than all the perse-cutions did to the early New Testament church, or even than the threat of nodern-day Communism. I speak of hat weakness in multitudes who call hemselves Christians but absent them-elves from all the services of the house of God, except the Sunday morning ervice. They are merely Sunday-norning Christians!

This fault among professing Chris-ians has closed the doors of many of Protestantism's large churches all over his land on Sunday evenings. Great hurches which once were flames of evangelism, or at least centers of de-vout worship, now stand cold, dark nd silent on Sunday evenings—a mute vitness to the decadent state of the hurch at these places.

Behind all this there is a cause. It s not easy to put one's finger immedi-ately upon it, for it may be much more nultifarious than to give place to a ingle pronouncement. But that illness xists, none can doubt. And further, here must be a remedy found or the vork of Christ will continue to suffer osses which it cannot afford.

Possibly one thing is the lack of genuine spiritual life in the leadership of the church in some places. The evangelistic fervor has died out. The evening service, which once held at-raction as a time of soul winning, has given place either to a time of social ellowship, a youth recreational hour, or has so lost its appeal to draw a vorthwhile crowd that it has been dis-ontinued. The ministry may need to e-examine itself at the point of spiri-ual fervor and a true message of sal-ation.

Again, laymen have become alto-gether too engrossed in the wordly hings of life. There has been allowed o grow up among us a feeling that f we give one service period to religion luring the week, this will be sufficient or the soul's welfare. We are far too naterialistic in our concepts. Social pleasures, or mere relaxation, are far too much with us on Sunday evenings. Then, too, the call of that modern enemy of Christianity, television, has made untold inroads into the place which the worship of God and church attendance on Sunday evenings once held among us as a nation. If one does not like the cry of a minister upon this subject, then let him turn to current articles in the secular press upon the evils of television, and be warned of its snares.

One of the most disheartening things of the present, however, is the sad trend developing within the most fer-vent evangelical churches in which the Sunday evening crowd, once large and filled with many unconverted, has dwindled to a mere handful. And this is not just a spotty condition. It has become a general pattern in far too many congregations.

What can be done to change this condition? Should the emphasis be changed from evangelistic in the eve-ning, traditional with many, to the morning, and the evening hour made a worship service for Christians? Should

Sunday Morning . . . page 13, column 1

Dr. Deal is a minister, educator and writer of the Pilgrim Holiness Church.

Youth Week Projects

ROBERT W. McINTYRE, General Secretary

Books for Jamaica

Missionary-minded people, such as Wesleyans are, have heard much about the language barrier—that invisible but nonetheless real obstacle that must be overcome before an English-speaking missionary can make himself under-stood to the people to whom he has come. This is true, too, in regard to the printed word—the Bible, tracts, periodicals, books. All must be trans-lated before they can be understood by the villagers or tradesman.

Fortunately, the language barrier is virtually unknown in Jamaica. The patois commonly spoken there is under-stood quite readily by even the un-initiated, and English of either the American or European variety is well understood by the people of the Island. This means, too, that publications in English can be read.

With this in mind, the need of wholesome literature everywhere evi-dent, and a request from Jamaica for assistance in providing libraries for Ja-maican WYers, Wesleyan Youth has adopted a singularly satisfying project for Youth Week—the sending of books for Jamaican libraries.

Complete information is given in the packet mailed to pastors and leaders. When you are asked to cooperate, will you please share a good book with a young man or young woman in Ja-maica who is waiting for it? You'll be glad you did.

A Scrapbook Contest

Scrapbook contests are not new, but it's new for Wesleyan Youth to have one centered around Wesleyan Youth Week.

In time past, WYers at Youth Week have written essays, made posters, thought up slogans, designed insignias, written 25 words on "Why I subscribe to THE WESLEYAN YOUTH," submitted photographs and sent in suggestions for Youth Week themes—*all individually*. This year's contest is expected to take teamwork—something the whole group can help prepare.

Each local observing Youth Week is being asked to send to the General WY Office a scrapbook about their observ-ance, including planing, Youth Week itself, and follow up. Details are given in a packet of materials sent pastors and leaders.

Judges will select and announce the winners early in March. The local submitting the best scrapbook will receive 25 copies of the official WY song book, "Spirit Filled Songs for Singing Youth." Second place will receive a complete set of WY Readers' Club books—either 1960-61, or 1961-62 selections. Third place local will receive three 1-year subscriptions to *Aldersgate Teen Topics*, the NEW youth program publication.

Winning scrapbooks will be placed on display at Wesleyan World Head-quarters.

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

Card Call No. 121

Sylacauga, Alabama

When some Wesleyan people moved to Sylacauga, a city of approximately 10,000, the Alabama Conference desired to provide a church home for them. In September 1959 Rev. E. L. Shigley, Sr. and Rev. V. O. Agan began revival services in a building on which they had taken an option. Some sought and found victory during this meeting. A church was organized on October 16, 1960, with seven full members. The highest Sunday-school attendance thus far has been 39. The city affords one of the best opportunities for progress of the church extension projects in the Alabama Conference. Immediate plans are to brick veneer the building and tile the floor.

Glasgow, Kentucky

The Glasgow, Kentucky church was purchased in March 1957, for $9000. Services started the same month with Rev. and Mrs. James Ridgway as pastors and has been gradually increasing in attendance since. Last year's average attendance in Sunday school was 70 over against 56 the year before. One year ago a parsonage was purchased across the street from the church. Revival meetings have been productive with many seekers in the last three years. A good church with many members is anticipated in the future. Rev. and Mrs. Carl Walker are starting their third year as pastors of this pioneer work. Let each member of the Card Call family give liberally to No. 121 to aid this and other worthy projects featured in this Call.

Harrison Avenue (Rockford) Illinois

The Harrison Avenue (Rockford) Illinois church is located on the far east side of the city. A parsonage-chapel of frame construction is being erected on a three-acre tract situated between two new subdivisions. Rockford, Illinois is a city of 128,000 people and is rapidly growing. When the growth of the work warrants it, the sanctuary will be erected on the corner lot and the present building used entirely as a parsonage.

This pioneer work came into being as a result of the Mother-Church Plan under the pastoral leadership of Rev. William H. Dyer (now pioneering in Omaha, Nebraska) and his people of our Rockford First Church. Services have been held in a rented hall in the southeast part of the city about five miles west of our new site. Rev. Samuel T. Long served as assistant to pastor Dyer and also pastored the new work. On June 14, 1959, the new church was organized with 11 charter members. Included among this number were Mr. and Mrs. Fred Winterberg now in retirement years, who assumed a great share in organizing our Rockford First Church 18 years ago. Since they lived across town they felt led to help organize the new work. Brother Winterberg has continued working in order to help finance the new project.

When this new work was launched the pastor's wife offered to resume teaching school to give the entire year's salary toward financing the project. Building reverses due to the contractor's error have delayed until spring completion of this building. Long hours of physical labor by the faithful band of laymen and their dedicated pastor will not go unrewarded by our heavenly Father.

Though meeting in a rented hall, a strong Sunday school with an active youth program has been developed. Illinois Conference President, Rev. A. L. Bray, writes: "We ask an earnest interest in your prayer support that God will bring this pioneer effort to full flower."

Card Call Devotion

Toronto 6, Ontario

Dear Rev. Mitchell:

I am one who is a strong believer in church extension. Therefore, I am a "real fan" of the Card Call Plan. I am sorry that every Wesleyan Methodist is not a member of this plan. I am a member of a church of 70 members of which only 12 subscribe to the Card Call Plan. This has set me to thinking. I told the pastor and the church treasurer of my feelings and they were with me 100%. At the quarterly business meeting last evening, I was appointed "Card Call Promoter." With God's help and God's people's help I hope to have 35 names on the local subscriber's list. What I would like is for you to send me some material on this subject for promotion reasons if you don't mind. Send it early as I would like to start immediately before the first Call comes out. Thank you.

Yours truly,
D. A. Hamilton

Fredericktown, Ohio

Dear Brother Mitchell:

After I was called upon to give the topic on church extension in our WMS meeting today and reading up on different articles, I felt I wanted to double my amount this time, Last year I thought maybe I would have to cancel my pledge, but God saw me through and I hope I will be able to do more in the future.

Mrs Riter

Louisville 15, Kentucky

Dear Brother Mitchell:

I am enclosing check for $12—one dollar per month for 1960 to be used as you see fit in building new Wesleyan churches. The Lord has been so good to me even in my retirement years that I feel I must have a small part in this wonderful work again. I am a member of Highland Park. I am confined to my home caring for others but the Lord's work must go on. Praise His name!

Sincerely yours in Christ,
Anna Pearl Moore

Howell, Michigan

Dear Friends:

Please pardon me for being so late with this little gift. The card got laid aside and forgotten for a time. I hope it isn't too late, but if so, use it somewhere else.

I am getting old, and forget a great deal. I was 88 years of age January 1, 1961.

My prayers are with your good work.

Very sincerely,
Mrs. Lina Margeson

PAUL L. KINDSCHI, Executive Secretary

ME AND MY CONSCIENCE

I don't want a Vacation Bible School in my church. That's final. The very idea! What good would it do?

I must admit there were many times last summer that I wished the boys and girls of the neighborhood did have something constructive to occupy their attention. They were always saying, "There's nothin' to do."

That might be true, but it's not my responsibility to keep them busy.

The juvenile judge did say at the last PTA that the church, as well as the school, should provide planned activities for the children and teenagers during the summer.

I guess those children should have something provided for them.

VBS would keep them busy for at least two weeks. They said the entire family, mom, dad, and all the children, could participate.

Even if it is good, it will cost too much. I just don't see how I can spare any more from my budget.

The judge did say that it takes $6 a day to keep a child in jail. I have to share that cost. It does seem more sensible to share the cost of VBS, for they said it amounts to less than $1 per child for the two weeks of constructive and wholesome activity.

If I approve the idea of a VBS, they will surely ask me to help with the planning, teaching, or some other phase of the program. They just can not count on me to help.

I wonder how Mrs. Loyal thinks she can help. She already has difficulty keeping her four little children clean and out of mischief. Mrs. Devoted seemed very willing when she said she would help with the handcraft. With her arm still in a cast, she really has stamina and courage. With my children all gone and no physical handicaps, perhaps . . .

I'm not as busy as I thought.

They said if I helped I would be joining with more than 470,000 others who will be reaching more than five million boys and girls this summer.

I didn't realize that VBS was so important. "Around the world with Christ" does sound intriguing and the handcraft will surely be good for the children. I must admit that it appeals to me, too.

And to think that I was against VBS.

Dear Father, forgive me for my wrong attitude toward Thy work. Help me to do my part for this VBS, so that others will come to know Thee; that others will find Thy will for their lives; and that I might be strengthened by this experience. Thank Thee, Lord, for showing me my responsibility and for making me want to share in Thy concern for children. In Jesus Name, Amen.

And thank you, Conscience.

Plan now to help make this summer's VBS the largest and best yet! Sample kits of material, "Around the World With Christ," are now available from Wesley Press, Box 2000, Marion, Ind.

Lesson for February 19

The Feeding of the Multitude

esson Text: John 6:2, 5-14, 25-27.

olden Text: The bread of God is he which cometh down from heaven, and giveth life unto the world. John 6:33.

I The Feeding of the Multitude. John 6:2, 5-14, 25-27.
A Nation Fed. Exodus 16:11-18.
V Israel Supplied with Water. Exodus 17:1-7.
Food Supplied by Natural Means. Joshua 5:10-12.
Food Supplied by Birds. I Kings 17:1-6.
Food Provided by a Miracle. I Kings 17:7-16.
Trusting God for All Things. Matthew 6:25-34.

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Religious News

Ex-China Missionary Tours China

BERLIN, Germany—Gerda Buega, for many years a missionary to China, recently joined a tour of that now-Communist country.

"One has to search for churches and Christians with a microscope" in most Chinese towns, Frau Buega wrote in the Berlin missionary newspaper, *Der Ruf* (*The Call*). She said, however, that the church is still comparatively active in Shanghai, even though the number of parishes there has dropped from 200 to 20 since the Communists came into power.

A Methodist minister informed her, she said, that all ministers in the city now meet regularly and that denominational differences no longer matter. Three services are held in his church each Sunday, and each is attended by some 300 persons.

In other towns, Frau Buega reported, only one Sunday service is generally conducted and seldom more than 60 persons are in attendance. While there were 65 churches in Peking in 1957, four congregations still meet regularly.

India's Prohibition Seen as 'Disastrous'

NEW DELHI, India (EP)—The present government of India is determined to "abolish the drink evil," even though observers say the ban on liquor has resulted in an alarming deterioration of law and order. The production of illicit liquor has become "a major cottage industry," and police are often bribed to look the other way as the brisk business in moonshine goes on under their noses.

Imported liquor, as well as home brew, is distributed through ingenious methods. "Hot water bottles and inner tubes of bicycle tires are filled with booze and tied around the stomachs of women who then feign to be pregnant." Lepers whom the police are loathe to search are often employed to deliver the liquor from door to door.

Interior Minister B. Datar has urged state governments to tighten enforcement of prohibition laws and "to shift the burden of proof from the state to the accused" in trials involving prohibition offenses.

Christmas 'Unnoticed' in China

HONG KONG (EP)—Christmas in Communist China this year "passed almost unnoticed by Chinese citizens," according to a Peiping Radio broadcast.

It reported, however, that religious services were held in Peiping for foreign diplomats and a party of carol singers organized by the British embassy toured other Western embassies. "Red and gold banners with Christmas messages in Chinese" were hung in the Anglican Cathedral of Our Saviour in Peiping, during religious services. "Very few Christmas trees" were seen anywhere in the country and "their cost averaged $60 each."

Canterbury Archbishop Wants To Help Link Churches

LONDON (EP)—Reflecting on his visit with Pope John XXIII last December 2, Dr. Geoffrey Fisher, Archbishop of Canterbury has written in the Canterbury Diocesan Notes that his ambition is to "help link the churches one to another."

Dr. Fisher said he found in the Vatican "precisely the same spirit of deep Christian unity of spirit, of eager discipleship of Christ, of reliance upon the Holy Spirit, to encourage and uplift me."

When asked how he planned to follow up the historic meeting, Dr. Fisher said, "It is like a bit of leaven in the lump: of no use until it works its way and makes the lump rise. That is where we must look. Here in England I hope that in time at many levels there may be discussions between churchmen to see how the leaven can be helped to work.

"Roman Catholics have often told me how utterly ignorant their people and their priests are of what, for instance, the Church of England believes and does," he said. "Here is ground for mutual exploration, with discussions on such things as the return to Biblical theology, the liturgical movement, new views on the relation of church to civic freedoms and to natural rights. I pray that for many years ahead the leaven will work and the loaf of Christian unity rise to its full proportions."

Washington Postmark Features Gandhi Symbol

WASHINGTON, D. C. (EP)—On January 26, the day two commemorative stamps picturing Mahatma Gandhi are placed on sale, a *Charkha*, or hand spinning wheel, will be pictured on the special postmark to be used in Washington.

The wheel became a symbol of Gandhi's passive resistance to British rule in India, as he encouraged home industry to make the people less dependent on expensive imported English goods. Above the Charkha will be the slogan "From darkness lead to light," the motto of his Indian independence campaign.

The stamps, to be issued in four-cent and eight-cent denominations, will pay tribute to Gandhi as a "Champion of Liberty" and will carry the slogan, "Apostle of Non-Violence."

Catholics Predominate House of Representatives

WASHINGTON, D. C. (EP)—A survey of the new 87th Congress, as reported by Religious News Service, shows that Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation.

Although the number of Catholic members dropped from 91 in the 86th Congress to 86 in the new Congress, they outnumber Methodists, who now have 76 and are the second most numerous.

Presbyterians number 61 in the new House, while Baptists have 52 members and Episcopalians 53.

Lutherans have 18 members, the Congregational Christian Churches, 19 and its sister denomination in the United Church of Christ, the Evangelical and Reformed Church, has 2 members. Disciples of Christ have 13 members in the House.

Jewish members total 11 in the House. A total of 17 members list their affiliation only as "Protestant" while 3 decline to list any affiliation. Rep. D. S. Saund (Dem.-Calif.), the only Sikh ever elected to Congress, has been re-elected.

The Schwenkfelder Church is represented for the first time in Rep. Richard S. Schweiker (Rep.-Pa.), an active layman in this Pennsylvania Dutch sect.

News Editor Appointed

Newly appointed as news editor of *United Evangelical Action*, official organ of the National Association of Evangelicals, is Milton A. Regier. Formerly a publicity writer with the Moody Bible Institute of Chicago, he will be responsible for all *Action* news and also serve as an editorial assistant to Editor Wilbur Stanley Mooneyham. (EP)

Suggest ABC - Southern Baptist Unity Talks

NEW YORK (EP)—Editor J. Marse Grant of the *Biblical Recorder*, official journal of the Baptist State Convention of North Carolina, recently proposed in an editorial that his denomination hold talks to re-appraise relations between Baptist bodies.

The proposition was endorsed by Dr. Edwin H. Tuller, general secretary of the American Baptist Convention here who said such meetings were "certainly in order" but emphasized they should be considered "with the accent on exploratory." He said that Southern and American Baptists have much in common, but pointed out that "there are real differences evident in (their) practices." Dr. Tuller cited as an example the ABC's membership in such ecumenical groups as the National and World Councils of Churches and Southern Baptists' traditional denominational isolationism.

Advertisement Discourages Sabbath Business

SAN ANTONIO, Tex. (EP)—Four religious leaders have signed a full page advertisement in a local newspaper in an effort to discourage Sabbath business.

Aimed at a more spiritual observance of the Sabbath, whether marked on Sunday or Saturday, the ad was signed by the Rev. C. Don Baugh, executive director, San Antonio Council of Churches; Catholic Archbishop Robert E. Lucey of San Antonio; the Rev. Cecil A. Ray, executive secretary, San Antonio Baptist Association; and Rabbi David Jacobson of Temple Beth-El.

The ad posed the question: "Is the Sabbath to become just another work day?" It stressed that the observance of the Sabbath "has been one of the basic elements of our civilization on this continent . . . a day of freedom . . . freedom to worship, to rest and renew physical as well as spiritual energies, to develop social and family ties."

"To abandon this day of freedom to allow it to become engulfed in a wave of economic hysteria, is to endanger some of the most basic elements of our society and our American way of life."

New Lutheran Denomination Officially Begins

MINNEAPOLIS, Minn. (EP)—The American Lutheran Church officially began with the new year on January 1, 1961, uniting into one the old American, Evangelical and United Evangelical Lutheran Churches. The new denomination brought together 2,258,092 Lutherans into one common denomination.

Some 90 executives and senior staff members in national or regional church work were installed in 37 of the congregations from Washington to Palo Alto, Calif. Most of them were installed in Twin Cities' churches in Minnesota.

TALC will be the third largest of the na-

's Lutheran bodies, exceeded only by the ted Lutheran Church in America and the heran Church-Missouri Synod, and one of ten largest Protestant denominations. ıdquarters will be in Minneapolis.

'C To Put National Church Washington

VASHINGTON, D. C. (EP)—The Evan- cal Free Church will soon have a national rch here, joining many other denomina- ıs with similar congregations.

Ground has been broken for construction a $160,000 church on a three-acre lot in urban Annandale, Virginia. It will ac- ımodate a congregation of 500 worshippers will have a $35,000 educational unit dy for use in the spring.

The denomination now has 452 congrega- ıs in 28 states and Canada with 32,480 mbers and 598 pastors. It also supports foreign missionaries and has 14 chaplains the armed forces. The denomination is a mber of the National Association of Evan- icals.

nday Morning . . . *from page* 9

e evening service be otherwise alter- to make an appeal to both Christians d the unconverted? How can the oblem be solved of awakening many the believers who seem to be some- ıat spiritual minded, but too lethargic attend the evening services? In a ord, what can be done for our *Sunday orning Christians.*

There is one sure answer—*spiritual ival among the people of God.* But w can even *this* be effected when so ıny of them constantly absent them- ves from Christian services? If the swer is not found in humble, im- rtunate, persistent, believing prayer d fasting on the part of the faithful, en where is the answer! What other re can there be? Alterations, im- ovements of services may prove at- ctive for a while, but in the end ly a love for God and spiritual things n permanently cure this sickness.

We must face the fact that if this ly is allowed to progress, it will entually ruin even the strongest work God. ●

x . . . *from page* 7

e moment we are unable to tell just w and when he entered into the ac- al experience, we do know that he eived the blessing, that he lived the e, and that he spread its evangel far d wide.

At Derby, in 1650, he was brought before the magistrates on a charge supposed blasphemy. "They asked e whether I was sanctified? I an- ered 'Yes.' . . . They asked me if I d no sin? I answered, 'Christ my viour has taken away my sin, and in m there is no sin!' They asked me how we knew that Christ did abide in us? I said, 'By His Spirit that He has given us.'"

No one could ever lay against him a charge of antinomianism and false perfection. Fox was also very guarded in what he said. He tried at all times to be no wiser than that which he found in the Word written (the Bible). "If a man steals, is it sin?" those Derby magistrates had asked him. "All unrighteousness is sin," he told them.

It is amazing how even in our best evangelical circles, believers hug sin. This attitude belongs to every century. Ours is no exception. George Fox met it time and time again. "While I was in prison," he wrote, in 1650, "divers professors came to discourse with me, and I had a sense before they came, that they came to plead for sin and imperfection."

They told him that they were believers, that they had faith, and that they were "accepted in Christ." "If you are true believers in Christ," he replied, "you are passed from death unto life; and if passed from death, then from sin that bringeth death. And if your faith be true, it will give you victory over sin and the devil, purify your heart and consciences (for the true faith is held in a pure conscience) and bring you to please God, and give you access to Him again. But they could not endure to hear of purity and victory over sin and the devil; for they said they could not be free from sin on this side of the grave. I bade them give over babbling about the Scriptures, which were holy men's words, while they pleaded for unholiness."

The Bible teaches that freedom from sin in the here and now is a glorious possibility. Sin need not have dominion over us. As Paul testified, our lives can be made "a constant pageant of triumph." Romans 6: 22 says: "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." ●

Dear Editor . . . . . .

Some weeks ago I read with extreme interest your editorial dealing with the large expenditures of our church in moneys and manpower with such a meager return in net gain of membership.

I (like every devoted member of the church) felt sick at such a little return over this period of time. I am not in a mood for excuses, neither do I want to run away. I want to face our dilemma and do my bit in making right whatever is wrong.

May I put my thoughts (a few of them) on paper:

1. We are torn asunder by differences of opinion on externals which prohibit many from giving all-out support to the total program of the church.

2. We are taken up with our own "pet project" (local or conference) until our interests become selfish and localized—the church suffers.

3. Many children have been taken in as junior members. Without this provision many would have been full mmebers. This will right itself in time. Much attention should be given to urging those reaching the age limits of junior membership to become full members. Otherwise they are "really lost."

4. The confusion between progress (adjusting our program to meet the times) and compromise presents one of our most challenging fields. To one it is serving the present age; to another it is nothing less than worldly compromise. The horse-and-buggy methods of many local churches in this jet age tend to repel rather than attract the average thinking person.

5. The lack of ethics on the part of "branches" or factions of the holiness movement presents a problem. (To me this plays havoc with our statistics.) The cry of the "old-fashioned group" that the established holiness churches have compromised, meets a ready response in many of our people. I do not know the statistics of these "new" bodies but I venture 90% of their members were taken from our church (and sister churches). Every time they get one we lose one and have to make it up.

6. The lack of confidence in one another—the ease with which we can discredit another's labor (because we disagree with him) —the question marks we place on one's integrity as we discuss him with another—the jealousy among brethren. These can contribute to a broken link in the cooperative program desired by the leadership of the church.

7. I see a crying need for an unselfish rededication of ourselves to the task before us. Ours it is to indoctrinate people ignorant of spiritual values. Ours it is to lead men to the experience of heart purity and a life of holiness. A dedication to the aforesaid task will leave little time to "quibble" over our own ideas as against the great eternal truths. When we give ourselves devotedly to the task of winning souls to Christ our church rolls will increase, not because we tried to increase the number but as a result of our influence, work for Christ, and our consecrated life.

Conclusion: I love our church. I have given her the best years of my life and expect to give her all the years of my life. I have no quarrel with the leadership of our church. I have no recommendations as to doctrinal changes or revision of standards. The fault lies not with the church or its organization but with the individuals who make up her strength. The success of the next ten years over against the failures of the last ten years will be determined by the attitude of our mind, and the warmth of our heart, together with the work of our hands. I ask for the guidance of the Holy Spirit that my life may count for souls.

C. Wesley Lovin

Church News

Editor Reports Florida Camp

It was the Editor's privilege to serve as evangelist at our Florida Conference Camp which closed on January 8, 1961. Rendering outstanding service as song evangelist was Rev. Eugene Cockrell. Assisting in the preaching ministry were Rev. J. A. Chrispell and Rev. J. A. Giles.

There was a great sense of freedom and spiritual blessing in the services. Those who were privileged to attend often testified to the warmth and power of the Spirit's presence. Altar services were blessed with victory.

Visitors came from many states and new faces were seen from the local and nearby communities. A 15-minute broadcast on Brookville station WJJB spread news of the camp and of gospel blessings.

The campground, comprising 30 acres, is extremely attractive and well developed. Well built cottages border the ground. Splendid sites for house trailers are available, and many of them taken. A recent clearing of land has opened up 30 more lots for cottages or house trailers. Only three years ago the grounds were just being opened up. For this development for which the whole church is happy, much credit must go to the consecrated leadership and tireless labors of Conference President Foster E. Piatt. Value of the property is estimated at upwards of $100,000 and indebtedness amounts to only $16,000.

This camp promises to become a spiritual mecca for Wesleyan Methodists in Florida. Inquiries concerning the date for next year's camp, and any other information, should be addressed to Rev. Foster E. Piatt, Box 581, Brooksville, Florida. Prayer is requested for the continued forward advance of our work in Florida, a conference only ten years old and already numbering 15 organized churches.—*George E. Failing*

Dec. News from African Field

December 1: Pa John Seekins died and was buried. He was one of the first converts and has served as both a teacher and preacher.

December 15-18: Youth Camp was held at Kamabai with 109 young people in attendance. All enjoyed class sessions, handcraft periods, games, and evening worship services. Many came to know the Lord in a deeper way. Pray that all these young people may come to make a full consecration of their lives to the Lord.

Vernon Swanson was enabled to send a number of recorded gospel programs to ELWA. After many delays, this is an answer to prayer.

The nurses' and doctor's residences being constructed at Kamakwie were completed enough for the respective tenants to move. This is a real blessing as housing facilities there have been crowded and inadequate.

After a good Christmas missionaries, pastors, teachers, and delegates converged on Binkolo for Annual Conference on December 27. Rev. Bai Bankura led in the conference business. There was a good spirit and the business was tended to well. Pa Bai was elected to serve another year as president.

During the next 3 to 4 months (our dry season) there will be much trekking to evangelize seldom or never reached villages. Also, many of the regular church and school revivals will be held. Please pray that many, many precious souls may be saved through these meetings.—*Peggy Swanson*

Central Wesleyan College

Dr. W. C. Mavis, a teacher at Asbury Theological Seminary will be guest speaker for the Southern Area Ministerial Convention to be held on the campus February 21-23. Dr. Mavis, a prominent Free Methodist minister, has rendered distinguished service as pastor, district superintendent, editor of the Christian Minister, educator, and author. He now serves as Dean of the John Wesley Seminary Foundation at Asbury Seminary. He is outstanding in the field of Pastoral Counselling and is an excellent lecturer and preacher.

Dr. Mavis will be speaking in the College Chapel at 11:20 A.M. and 7:30 P.M. He will also deliver a special lecture to the ministers on Pastoral Counselling. Other themes of vital interest to ministers will be discussed by able speakers.

All ministers of the Southern Area are invited to attend this convention. Lodging will be free to those who notify us of their coming, and meals may be secured at the College.—*R. C. Mullinax, President*

69th Anniversary

Mr. and Mrs. Henry F. Boll of Iowa will celebrate their 69th wedding anniversary on February 24, 1961. Their address is Manchester, Iowa, c/o Leon C. Boll, R.F.D. They are on the home farm with their youngest son and his family. Mr. Boll will be 90 on February 12 and Mrs. Boll will be 88 on April 24. Mrs. Boll suffered a broken hip in 1958, but with the aid of a walker she can get around some. Mr. Boll was in the hospital in October 1960.—*Reported*

A Christmas Gift

The Lelear family was scheduled as speakers at the White Memorial Church of the Allegheny Conference for Sunday, December 25, 1960. Mrs Lelear gave an illustrated Christmas message at the close of the children's program in the morning, Caroline spoke in the WY service, and Rev. Henry Lelear brought the evening message.

At the close of the morning service, the pastor, Rev. E. D. Lupton, called us up front and presented us with an envelope of money from the church.

Then, after an appropriate poem by the pastor, Brother Taylor, the Sunday-school superintendent, wheeled out a wagonload of groceries from a side room. A large cardboard candle and many things tied up in red bows added a Christmas touch to the huge box of groceries.

Evangelists are usually the forgotten servants of the church at Christmas time. In fact, this was the first time in 15 years of evangelism that any church has ever remembered us with a Christmas gift.

Our hearts were filled with thanks to God and to the good pastor and people of the church for lightening the load at the season when our income was cut off and expenses mounted.—*General Evangelist Henry W. Lelear*

Open Time

Song Evangelist Leonard Sankey has son open time in April and May and would li to be kept busy in the Cincinnati, Ohio, are

Obituary

John Murdoch, 58, retired minister in eva gelistic work of the Wesleyan Methodi Church in which he served for 25 years, di at his home in Coshocton, Ohio, Aug. 1960, after a long illness.

He was born in Michigan. He was fir married to Doris Finnell, who died in 193 In 1937 he was married to Violet Byerl who survives. He was a member of th Wesleyan Methodist church of Coshocton.

Other survivors are one daughter, Mr Jean M. Harrison, Toledo; one son, James L Murdoch, U. S. Naval Air Station, Jackson ville, Fla.; two sisters; one brother; tw grandchildren. Memorial services were con ducted at his home church by his pasto Rev. Thomas Phillippe. Burial was in Sout Lawn cemetery.

(Received for publication January 16

Note of Thanks

We desire to express appreciation to th church, the Ohio Conference, and man friends for their prayers, words of encourage ment and comfort, also the gifts receive during the illness and passing of our love one.—*Mrs. Murdoch and the family*

Wedding

Dorsey-Seaborn.—On October 7, 1960, in th home of Rev. and Mrs. Wade Benjamin o Six Mile, S.C., Miss Eula Seaborn, daughter o Mr. and Mrs. Dee Seaborn became the bride o Mr. Billey Dorsey, son of Mrs. W. A. Dorse of Liberty, S.C. Rev. W. L. Benjamin, pasto of the bride, officiated. The couple are livin in Pickens, S.C.

Obituaries

Dobbins.—Louise McDonald, a native of Anderson, S.C. and a member of the Anderson Wesleyan Methodist Church died December 11 1960. Mrs. Dobbins was 78 years of age. She was united in marriage to John T. Dobbins and to this union were born two sons and one daughter. Surviving were the three children and six grandchildren. Her funeral was held in the McDougald Funeral home by Rev. Lawrence Durr and her pastor, Rev. A. W. Padgett. Her body was laid to rest in the Silverbrook Cemetery waiting the morning of the resurrection.—A. W. Padgett

Dooley.—Ruby Myrtle, was born near Belleville, Kans., Apr. 15, 1881, and passed away in the Belleville Hospital Nov. 18, 1960. On Nov. 16, 1898, she was married to Omer L. Dooley, and for 62 years they shared many joys and victories, as well as many hardships. At the age of 20, she gave her life to the Lord, and lived a radiant Christian life from then until her departure from this world. Memorial Service was conducted in the Belleville Wesleyan Methodist Church by her pastor, E. E. Brannon.—Pastor

Nicholson.—Merlin, born April 30, 1882, at Hornelsville, N.Y., passed to his eternal reward Dec. 18, 1960. Brother Nicholson had been a member of the Buena Vista Wesleyan Methodist Church since 1906, and had served successfully in all official positions of the church until his passing. He served as conference trustee for 50 years and has also been a delegate to General Conference. The funeral service was held at Canisteo, N.Y., conducted by Rev. James Bence and assisted by Pastor Bernard Roof and Conference President David Rees. The body was laid at rest in the Howard Cemetery. Brother Nicholson will be greatly missed by friends and neighbors, and by the church as a true soldier of the cross.—Bernard M. Roof

General Evangelists' Slate

STRONG—C. I. and Wife. (Missionary Evan-
n) 401 Maxey St., Wilmore, Ky.
ndale, Ariz. (Indian School) ____ Feb. 9-14
ifornia _____ Feb. 19-Mar. 5
egon and Washington _____ Mar. 8-Apr. 2
lifornia _____ Apr. 6-23
KER—Floyd, Lake Odessa, Mich.
ntervliet, N. Y. _____Jan. 31-Feb. 12
ttsburg, N. Y. _____ Feb. 16-26
gansport, Ind. _____ Mar. 7-19
eensburg, Ind. _____ Mar. 21-Apr. 2
K—E. Parker, 301 Charles St., High Point,
.
en for week ends in Ga. and Fla.__Jan., Feb.
PMAN—Howard H., West Chazy, N. Y.
nchester, Ont. _____ Feb. 22-Mar. 5
resters Falls, Ont. (Standard Ch.) _Apr. 5-16
mbroke, Ont. (Standard Ch.) ____ Apr. 18-30
ISPELL—James, 2340 E. State Rd., Hastings,
.
Open time
RK—H.F., Trailer City, Albert Lea, Minn.
orida (available for services) _Jan. 17-Mar. 15
kaloosa, Iowa _____ Mar. 26-Apr. 2
—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates
SEY—John F. and Wife, with accordion, Rt.
hillicothe, Ohio
Open time
SIT—D. W., 927 Parkway Dr., Louisville 17,
chranton, Pa. (Greenwood ch.) ____Feb. 14-26
neigh, Pa. _____ Mar. 1-12
rkley, Pa. _____ Mar. 15-26
R—Donald, 3704 S. Boots, Marion, Ind.
Open time
—J. Paul, 1031 Homestead Dr., Salem, Va.
ellsville, N. Y. _____ Feb. 1-12
ncaster, Ind. _____ Feb. 15-26
ierryville, N. C. _____ Mar. 1-12
dianapolis, Ind. (First Ch.) _____ Mar. 15-26
NSON—Harry L. and Wife, Gillingham, Wis.
arksville, Mich. _____ Feb. 8-19
rma, Mich. _____ Feb. 22-Mar. 5
mbridge, Wis. (M. E.) _____ Mar. 26-Apr. 2
one Lake, Wis. _____ Apr. 5-16
NDALL—Stanley, 1411 Berry lvd., Louisville,
Ky.
—Uen, R. 2, Central, S. C.
Open Dates
OX—Willard F., 735 W. Third St., Anderson,

Open time in Feb. and Mar.
MB—Wm. J., Rt. 5, Box 515, Traverse City,
h.
ontiac, Mich. _____Jan. 20-Feb. 12
NDREY—J. L. (Missionary Evangelist) 4311
1 Street, Sacramento 20, Calif.
Open date after Jan. 1961
EAR—Henry W., 3 Washington St., Green-
, Pa.
alconer, N. Y. _____ Feb. 1-13
ttsfield, Pa. _____ Feb. 15-27
entcle, Pa. _____ Mar. 7-19
omulus, Mich. _____ Mar. 21-Apr. 12
THICUM—R. G., 2703 Broadway, Hatboro, Pa.
Open time
THERLEE—D. R., 152 Larkin St., Findlay, O.
raigville, Ind. _____ Feb. 8-19
illsdale, Pa. _____ Feb. 22-Mar. 5
ndiana, Pa. _____ Mar. 8-19
airmont, W. Va. _____ Mar. 22-Apr. 2
ARLIN—William and Wife, c/o Rev. Russel
lor, Dennison, Ill.
ilan, Ind. _____ Apr. 11-23
Open time in Feb. and Mar.
NTYRE—S. J., 3925 4th Ave. S., Billings,
nt.
Open time
PHERSON—C. R., Damascus, Ohio
Open time
UTOUX—Wilfred and Wife, Box 203, Bridge-
t, Ont., Can.
eterborough, Ont. (F.M) _____ Jan. 21-Feb. 12
artford City, Ind. _____ Feb. 15-26
AUP—W. M., N. Asheboro Br., Box 66, Ashe-
o, N. C.
harleston, S. C. _____ Mar. 30-Apr. 9
ibor City, N. C. (Old Zion)_____Mar. 9-19
armel, Ind. _____ Apr. 20-30
Open time in Feb.
IPPS—Neal, Hot Springs, S. Dak.
obe Sound, Fla. _____ Feb. 8-12
daho-Oregon Area _____ Feb. 18-Mar. 18
rainerd Board Mtg. _____ Mar. 10
illings, Mont. _____ Mar. 23- Apr. 2
MMEREHN—Earl G., 153 N. Bagly Ave.,
uisville 6, Ky.
Open Dates
OUSE—Willard G., Box 27, Freedom, Pa.
Open time after March 15
BERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
leadville, Pa. (Allida Smith Mem.) _ Feb. 12
enn Run, Pa. _____ Feb. 21-Mar. 5
lew Castle, Pa. _____ Mar. 7-19
kron, Ohio (McLeister Mem.) Mar. 21- Apr. 2
ANLEY—Harry E., Gen. Del., Coshocton, Ohio
anesville, Ohio _____ Apr. 4-16
oshocton, Ohio _____ Apr. 18-May 7
ARK—Price P., 3516 S. Boots St., Marion, Ind.
Open time

STOESZ—Lowell, 2435 Harriet Ave., S. Minneapolis 6, Minn.
Open time
STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
Open for meetings in the south—Mar.
SUNDSTROM—George and Wife, Rt. 2, Salem, Ohio
Hobe Sound, Fla. _____ Feb. 2-12
Barberton, Ohio _____ Feb. 15-26
SUSURAS—Nick, Box 38, Simla, Colo.
Open time
TURNER—H. H., 3019 S. Branson, Marion, Ind.
Prescott, Ariz. _____ Feb. 1-12
Phoenix, Ariz. _____ Feb. 15-26
UHLENDORFF—Lewis F., 4330 River Rd. N.W., Washington 16, D. C.
Durham, N. C. _____ Feb. 21-Mar. 5
Spray, N. C. _____ Mar. 7-19
Open Time ____ Mar. 21-Apr. 2
Hadley, N. Y. _____ Apr. 4-16
WALLACE—Robert W., Franklin, Pa.
Rochester, N. Y. (F.M.) _____ Feb. 8-19
Cattaraugus, N. Y. _____ Feb. 20-26
Salina, Kans. _____ Feb. 29-Mar. 12
Halifax, Pa. _____ Mar. 19-Apr. 2
WARD—William, 1114 Tremont S. W., Massillon, Ohio
Open Time ____ Jan. 20-22
WIREMAN—C. L., Intercession City, Fla.
Open for meetings in Fla.—Feb.

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
Newport News, Va. (Friends) _____ Feb. 2-12
Ravenswood, W. Va. (M.E.) __ Feb. 19-Mar. 5
Greensboro, N.C. (Hol. Ass'n) _____ Mar. 6-12
ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
Open time
CHESS—Donald, R. D. 3, Greenville, Pa.
Open Time
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Hobe Sound, Fla. (camp) _____ Feb. 2-12
Marion, Ind. (W. 8th) _____ Feb. 22-Mar. 5
Meadville, Pa. (Indoor camp) _____ Mar. 9-19
Open time—Mar. 22-Apr. 2
SANKEY—Leonard and Wife, 54 N. Mercer St., Greenville, Pa.
Pittsburg _____ Feb. 6-12
Akron, Ohio (Grace) _____ Feb. 14-19
Conneaut, Ohio _____ Mar. 1-12
Open time—March 13-26

Reading . . . *from page 3*

for the land which the Lord has chosen as its habitation," he said. "Exile thus has been regarded by Judaism as a sin as well as a punishment. Outside Israel, Jewish life is compressed into a small corner without roots in the reality surrounding it . . . There cannot possibly be a full and complete Jewish culture in Diaspora (Dispersion), even in those free countries which grant Jews every right." It sounds like the Premier would like to get every Jew in the world to emigrate to Israel.

● that the British magazine *Time and Tide* indicates the American Negro is better off than the average white man in Britain. Hence, "There is certainly no economic incentive for him to emigrate to Britain. And if he did," the magazine asked, "would he really find the social discriminations so much less?" The magazine continues, "Job for job, the Negro in America must be comfortably better off than the white man in Britain. Some 36% of all American Negroes own the houses they live in. The equivalent figure for everyone in Britain is about 32%." Perhaps most amazing is the revelation that "nearly 34% of the American Negroes between 18 and 19 are still in school. In Britain less than a third of the 15-year-olds stay on for even one extra year. And more than half of these drop out when they are sixteen."

● a story with the dateline of Lakeland, Florida, December 23: "The District Court of Appeal ruled today that the distribution of Gideon Bibles in the Orange County public schools was in violation of the fundamental American doctrine of separation of church and state, as well as the Florida constitution. In a possible historic decision written by Chief Judge William P. Allen, the Appellate Court upheld the complaint of nine tax-payers that the distribution of Gideon Bibles in the schools was of sectarian significance to the Protestant faith and its distribution violates the tenets of plaintiffs' religious faith . . . and violates certain rights under the U. S. and Florida constitutions."

EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Tuesday, February 7, 1961, at 1 p. m. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

MOVE to FLORIDA into desirable trailer park 4 blocks from Wesleyan church, ½ block from bus line, near shopping centers. One 8x31 ft. trailer with 9x20 aluminum cabana, $2000, with $$20 per month lot rental. Others better and higher.—Sky View Trailer Park, 812 8th Ave. N.W., Largo, Florida, Vilas and Ethel Kraemer, owners.

Servicemen's department

********* Robert W. McIntyre, Executive Director

Dear Mr. McIntyre:

Today I received your most welcome letter, dated December, 1960.

I say "most welcome" and I mean just that.

I, like almost every other "GI," receive mail from home, but your letters seem to mean a little something extra.

I know that you mean to help the serviceman all you can, but I wonder if you really know just how much you do help?

I wonder if you know the inspiration that those letters give?

It always gives me a good feeling to know that someone besides my family, whom I would expect to write me, thinks enough to write me, thinks enough to write a few lines to someone whom they have never met.

Thanksgiving is the time to give thanks, I know, but I like to give some now, too.

I would like to give thanks to the Lord that I have friends, whom I have never met, that are there to help when the going gets a little tough.

In 11 days, I will be returning to the States for 8 months of duty and then getting out of the Army.

If possible, I would like to receive these letters from you there.

Thank you for all the help and inspiration which you have given me in the last two years.

I hope that others may be reached and helped as much as I have been.

Perhaps, when I am home on leave, I can stop and thank you personally, until then I remain,

M. S.

Books of Christian Fiction

THE UPRIGHT LOVE

By Phyllis Speshock

When Daniel Andrews accepted the post of teacher in a Mennonite community he didn't know what to expect from these people about whom he had heard so many conflicting reports. Least of all, did he expect to fall in love with one of them! This is a compassionate, beautifully told story of a people who choose to be thought peculiar to those among whom they live, preferring the old ways to the new. **Price, $3.00**

YES, DOCTOR

Merle Shepard Baird

An intensely moving story of Diane Gordon, student nurse. Many cross currents of human emotions move relentlessly through the halls of City Hospital, but none are more poignant than those of student nurses as they learn carefully and well the ever present lessons, and for some, experience the thrill of finding new life and happiness as life-companions of struggling, dedicated doctors. Of greater importance, however, is the reassurance Diane Gordon finds in the fact that Christianity is both workable and practical in these surroundings. Board cover. **$2.50**

IN HIS STEPS

By Charles M. Sheldon

Probably one of the most popular books, In His Steps, is the story of a group of modern Americans who pledged to follow "In His Steps" for a year, to ask themselves before each action, "What would Jesus do?" Any Christian who has not yet read this book should make it a must on their reading list.
Paper back 89c; cloth bound $1.50

ROCKS AND ROSES

By Florence Derby

As Ann Penneywell tells her story we see a woman full of love, determination, and faith in God, whose courage carries her whole family through the difficult period of Jim's illness. We become intimately acquainted with each member of this family, finally having the feeling that we are one of them and consequently share in their joy when, after the rocks, they reach the sunshine and the roses. **$2.50**

ALL OTHER GROUND

By Argye M. Briggs

With the publication of ROOT OUT OF DRY GROUND, Argye M. Briggs early established herself as one of the finest Christian novelists among today's writers. In each new novel her writing shows a steady growth in the understanding of character and action, the interplay between the individual, and nature, society and God. In ALL OTHER GROUND, her fifth and latest novel, Argye M. Briggs again displays her talents as a writer of spiritually rewarding fiction. This is the dramatic, intense, searching story of sinner becoming saint.
Cloth Cover, Price, $3.00

NO MORE A STRANGER

By Orville Steggerda

Joe Marks took pride in his ability to stand alone. He held himself aloof from any romantic entanglements—until he gave his heart to Shirley Merrill. He could hardly contain his happiness for Shirley was the girl of his dreams. At the heighth of his happiness Joe's world began to crumble at his feet and he suddenly realized how small he really was in the sight of God.
Price, $2.50

BY PACIFIC WATERS

By Yetive H. Dean

With fear and trembling Vergene came to California to l with her cousins and finish her senior year in High Scho Little did she know what effect her life would have upon h uncle's glamorous and fun-loving family. This is a roman filled tale of what God can do with one girl's testimony i Christ in the midst of unbelief. **Price, $2**

A VOICE FROM HEAVEN

By Ralph W. Neighbour

Lorraine Vandergrift could not understand how her sist Gloria, could "throw her life away" by going to Haiti as missionary doctor, leaving the handsome minister, Phillip M terson, in addition to the promise of a lucrative medical pr tice. Weren't there enough sick people in Indiana for b sister to help? How God worked it all out to His Glory and the salvation of loved ones makes it a thrilling story from b ginning to end. You will want to read it. **Price, $2.**

WITH HEALING IN HIS WINGS

By Orville Steggerda

With Healing In His Wings is an intimate look into the liv and hearts of "people like ourselves." It is a revelation what God can do through the consecrated life of a skill physician who recognizes the spiritual as well as physical il of his patients to do all in his power to help. It is a hea searching look into the life of a brave and courageous ma who learned the difference between surface glamour and tru beauty—in life as well as in love. **$2.**

A FLAMING CROSS

By Walter C. Reynolds

A Flaming Cross is a thrilling tale of life in first century Rom Antioch, Philippi, and Carthage. It is about a young Roman nob who hears Paul preach on the cross of Christ and thereafter pursued by the Spirit until he yields heart and life to His clair There are no dull pages to be skipped either, for robbers, se pirates, arena fights, a pretty romance, and clashings with corrupt Roman government, including slavery at its worst—a these have their innings. And there are also other picture unforgettable and beautiful pictures that have to do with a unseen power which heals an idiot child, brings peace to dying slave, so captures the heart of a rising young lawyer tha even the martyr's crown cannot steal away his triumph. **$2.0**

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